

American Research Center in Egypt , Inc.

NEWSLETTER



NUMBER NINETY-SIX

SPRING 1976

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United States of America

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Garden City, Cairo
Arab Republic of Egypt

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SUMMER - FALL 1976
SUMMER - SPRING 1976

COLLÈGE DE FRANCE

Cabinet d'Égyptologie

Inventaire B

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PAGE

Notes from Princeton	1
Board of Governors	9
The Akhenaten Temple Project - The First Season of Excavation in East Karnak	
by Donald B. Redford	
Seminar on the Status of Woman in the Islamic Family	14
by Michelle Raccagni	
The First Season of the Nag Hammadi Excavation 27 November - 19 December 1975	18
by James M. Robinson with Bastiaan van Elderen	
Field Study on Sex-Role Differentiation and Illness Behaviour in a Nile Delta Village	25
by Soheir M. El-Bayoumi	
Mission en Egypte de L'Institut Papyrologique	34
by G. Vitelli	
New Cabinet Announced in the Arab Republic of Egypt	36
The Center's Guest Book	37
<u>Illustrations:</u> ARCE 1975 Tour	6
ARCE Fellows 1975-76	17
Map of Nag Hammadi Project Site	18f.
Excavation of the Psalms Cave	24
Professors at Center	32
Reception Honoring ARCE President	33
F&Stat Rais and Center Staff	35

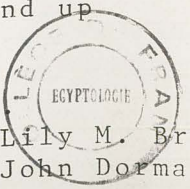
The Newsletter is published quarterly; subscription rate, \$5 per year; edited by the Directors. All opinions expressed by authors are those of the authors themselves and do not reflect ARCE policy or endorsement.

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Vice-President Wm. Kelly Simpson
Treasurer R. Bayly Winder

Secretary and U.S. Director Lily M. Brown
Cairo Director John Dorman



NOTES FROM PRINCETON

CHANGE IN DIRECTION OF THE CAIRO CENTER

The Center's Director in Cairo, John Dorman, will leave his post on June 15, 1976, having served the ARCE as Cairo Director since 1966. For ten years John has ably conducted the Center's many-sided relations with American and Egyptian scholars and institutions, and with those of other countries working in Egypt.

Nene Dorman has also greatly benefitted the Center with her charming manner and helpful ways. We wish Nene and John well in their future endeavors.

We have been fortunate in persuading Dr. Paul Walker to become Director of the Cairo Center in June. Paul, who is leaving his post as historian with the National Museum of History and Technology at the Smithsonian Institution, will arrive in Cairo with his wife and children about June first. Paul is experienced in Egypt, having earned the M.A. degree at the American University in Cairo. Nayra Atiya Walker, his wife, was born in Egypt, and has lived in the U.S. for many years. Their son, Adam E., is age nine, and their daughter, Katrina, is age six.

We want again to thank John and Nene Dorman. They are of course not severing their connection with us for John will continue as a regular member of ARCE. We look forward, therefore, to their ongoing participation.

Morroë Berger
President

Profile Of The New Cairo Director

Name: Paul Ernest Walker

Previous employment:

Assistant Librarian, Utah State Historical Society, 1960-63; Teacher, Jeanne d'Arc Academy, 1967-68; Teacher and lecturer (part time) George Williams College, 1971-72, George Washington University, 1975, and the Smithsonian Associates, 1975; Historian, National Museum of History and Technology, Smithsonian Institution, 1973-76.

Education and degrees:

University of Utah, 1960-64, B.A. (History); University of Utah, 1964 & 1967 (incomplete M.A. program); American University in Cairo, 1964-66, M.A. (Arabic Studies); Harvard University, 1966-67 (incomplete Ph.D. program); University of Chicago, 1968-74, Ph.D. (Near Eastern Languages and Civilizations).

Bibliography:

A) Dissertation:

Abū Ya'qūb al-Sijistānī and the Development of Ismaili Neoplatonism, The University of Chicago, 1974, 226 pages.

B) Conference papers and public lectures (recent titles only):

"The Invention of the Mechanical Clock and the Linear Notion of History," read before the Medieval Circle, University of Virginia, April 1975; "The Deputy of the Intellect in the Physical World: An Ismaili Theory of Prophecy," read at the Middle East Studies Association Meeting, 1975; "Is the Human Soul Part of Universal Soul?: a Tenth Century Debate by Four Ismaili Shaykhs," read at the American Oriental Society meeting, 1976; "Neoplatonism in Ismaili Ethics," read at the International Philosophical Conference held in New York, 1976.

C) Articles:

"A Byzantine Victory Over the Fatimids at Alexandretta (971)," Byzantion XLII (1972): 431-440; art. "Saladin," Encyclopaedia Britannica, new edition; "An Ismaili Answer to the Problem of Worshipping the Unknowable, Neoplatonic God," American Journal of Arabic Studies (Leiden, Brill) II (1974): 7-21; "The Ismaili Vocabulary of Creation," Studia Islamica XL (1974): 75-85; "An Early Ismaili Interpretation of Man, History and Salvation," Ohio Journal of Religious Studies III (1975): 29-35; "Cosmic Hierarchies in Early Ismaili Thought: The View of Abū Ya'qūb al-Sijistānī," The Muslim World (to appear spring, 1976); "The 'Crusade' of John Tzimisce in the Light of New Arabic Evidence," Byzantion (to appear in 1976); "Eternal Cosmos and the Womb of History: Time in Early Ismaili Thought," International Journal of Middle East Studies (to appear).

CHANGE IN DIRECTION OF U.S. OFFICE IN PRINCETON

It is with great regret that I must report Lily Brown's decision to resign as Director of ARCE's U.S. office in Princeton after a long period of excellent service. Since 1969 Lily has put all of us in her debt by her considerate, efficient and selfless conduct of the Center's affairs. The fellows' and project directors' first contacts with ARCE have been through Lily. She has ably managed our varied and continuous relations with Washington, as well as liaison with Cairo. I personally feel the effect of Lily's decision to leave because, as an officer close to ARCE headquarters in the U.S., I have benefitted greatly from her intelligent devotion to her work in the broadest sense. We are also indebted to her husband, Bill, who has helped her provide hospitality and friendliness to so many visitors to Princeton.

Lily plans to rest for a period of time, seeking to recover more fully from the back injury that has impelled her resignation. She intends to resume her professional work later on. We wish her and Bill the best in this new period. We look forward, of course, to Lily's continued membership in ARCE.

I am glad to report that we have been lucky in finding a replacement for Lily. She is Linda Pappas, who will assume full responsibility as Director on June 1. As her C.V. below indicates, she is eminently qualified for the post by training and experience, and we are glad to welcome her to ARCE.

Morroee Berger
President

Profile of The New U. S. Director

Name: Linda M. Pappas

Professional experience:

December 1975 to May 1976	Assistant Program Officer, The Ford Foundation, New York, International Division, Middle East and Africa.
1973 to November 1975	Project Assistant in Population and Women's Affairs. The Ford Foundation, Beirut, Lebanon.
1970 to 1972	Associate Editor, then Editor of <u>The Arab World</u> magazine, The League of Arab States, Arab Information Center, N.Y.
1972	Iona College, New Rochelle, New York; Lecturer in "History and Politics of the Middle East."
1970	Iona College, New Rochelle, New York; Lecturer in "Political and Human Geography."

Education:

1970 New York University; Master of Arts
Degree in Near East Area Studies.

1968 Marymount College, Tarrytown, New York;
Bachelor of Arts degree in Sociology/
Anthropology, minoring in Political
Science.

1966-67 American University in Cairo, junior
year abroad.

Publications:

"Portrait of a Charismatic Leader" (Gamal Abdul-Nasser) and
"The Greek Minority in Egypt," The Arab World magazine.

Awards:

The World Who's Who of Women (1975)
Printing Industries of Metropolitan New York, Inc., Special
Merit Award (1972)

Publications of Interest

Hava Lazarus-Yafeh, Studies in Al-Ghazzali, The Magnus Press,
The Hebrew University, Jerusalem. 548 pp. \$20.

Allesandra Nibbi, The Sea Peoples and Egypt, Noyes Press
(1976). \$18.

Archaeological Photography

The Maine Photographic Workshops, Rockport, Maine 04865
will conduct a series of one-week workshops in basic, advanced
and field photography for archaeologists in late May, early June.

For complete details, dates, costs, list of instructors:
call (207) 236-4788, or write to the address above.

Honorary Member

Dr. John A. Wilson, President of the American Research
Center in Egypt from 1971 to 1974, member of the Board of Governors
from 1948 and still an active Board member, was elected by the
Board last November to Honorary Membership in the ARCE.

Dr. Wilson received his education at Princeton University
(A.B., 1920), American University of Beirut, Syria (A.M., 1923),
and University of Chicago (Ph.D. 1926). He taught at the American
University of Beirut, 1920 to 1923 and at the Oriental Institute
from 1926 to 1965, where he was Andrew MacLeish Distinguished
Service Professor from 1952 to 1965 and Director from 1936 to 1946
and in 1960-61. He is now Professor Emeritus and remained at the
Oriental Institute until 1974 when he and Mary, his wife, moved
to their present home in Meadow Lakes, Hightstown, New Jersey.

Dr. Wilson was epigrapher with the Oriental Institute's
epigraphic expedition at Luxor, Egypt from 1926 to 1931 and
Director of Chicago House there in 1958-59.

His career included also public service in the Office
of Strategic Services, Washington, 1942-43 and with the State
Department in 1943-44.

As one of the leading American Egyptologists of the
twentieth century, Dr. Wilson has received many honors including
appointment to the UNESCO Consultative Committee to the United
Arab Republic for the Salvage of the Nubian Monuments from 1960-
1965 (acting chairman in 1964), member of a group of archaeologists
and landscape architects for the salvage of Abu Simbel 1965 to 1971;
member of the American Philosophical Society (1954), Councillor
(1968 to 1971); Academy of Arts and Sciences (1968); Corresponding
Member, Institut d'Egypte (1969). In 1968 the John A. Wilson
Professorship of Oriental Studies was established at the University
of Chicago. He received the Litt.D. degree from Princeton in 1961.

Dr. Wilson's writings include:

The Burden of Egypt: An Interpretation of Ancient
Egyptian Culture (1951), translated into Arabic, Spanish,
French, Italian, German, paperback, The Culture of Ancient
Egypt (1956); Signs and Wonders Upon Pharaoh: A History of
American Egyptology (1964); with H. and H. A. Frankfort,
Thorkild Jacobsen and William A. Irwin, The Intellectual
Adventure of Ancient Man: An Essay on Speculative Thought in
the Ancient Near East (1946), translated into German, Spanish,
Hebrew, Serbian, paperback, abridged, Before Philosophy (1949).

Second ARCE Tour of Egypt

The ARCE will sponsor a three-week tour of Egypt in November/December 1976. The tour will include a Nile cruise, receptions and lectures in Cairo. William Peck will be the tour leader for sites of ancient Egypt, and the travel agent again will be Nell McCracken of Crystal Travel, Washington. On the return trip the group will stop for two days in London. Some of the 1975 group were so enthusiastic about the tour, they plan to go again this year. We hope you, your friends and associates, will join them.



ARCE 1975 TOUR WITH MEMBERS OF NAG HAMMADI EXPEDITION

1977 Annual Meeting

The 1977 Annual Meeting of the American Research Center in Egypt will be held at the Detroit Institute of Arts on April 30 and May 1, with possibly the addition of April 29. Mr. William H. Peck will be host on behalf of the Institute.

In an effort to enlarge the range of the program, the President has appointed a Program Committee for the meeting, the members of which will coordinate papers from three general areas of interest.

Committee members

Mr. William H. Peck
Curator of Ancient Art
The Detroit Institute of Arts
5200 Woodward Avenue
Detroit, Michigan 48202

Prof. Janet H. Johnson
The Oriental Institute
1155 East 58th Street
Chicago, Illinois 60637

Prof. Jere L. Bacharach
Department of History
University of Washington
Seattle, Washington 98105

Prof. Afaf L. Marsot
Department of History
University of California
Los Angeles, California 90024

Program areas

Committee chairman

Egyptology, archaeology, art,
Greco-Roman civilization

Medieval history, Islamic thought
and science, Arabic letters,
Islamic art

Modern history, social sciences,
modern literature

Members and other readers are urged to set aside the meeting dates and to contact one of the above immediately if you wish to present a paper.

May Meetings

The Board of Governors and Executive Committee met in Princeton on May 15, 1976.

Au Revoir

Thank you, members and others, for the kind thoughts which have come my way in recent months. My best wishes to all of you and to Linda Pappas and Paul Walker for a bright and rewarding future, for yourselves and for ARCE.

ZMB

International Conference

The First International Congress of Egyptology, to be held in Cairo October 2 to 10, 1976, will have participants from many countries.

American attendants and their papers include:

Allen, J. P.	The structure of non-verbal sentences in Old Egyptian
Becker-Colonna, L.	
Bernstein, M.	
Butzer, K.	Irrigation ecology of dynastic Egypt

Camino, R. A.	
Ertman, E. L.	Recording and documentation of minor collections
Eton-Francis, M.	Interconnections Egypt-Mesopotamia in the late Predynastic Period
Green, B. L.	
Hall, E. S.	
Kozloff, A. P.	The painters of TT 52 and 69
Layton, B.	The subachmimic dialect of Coptic
Lesko, L. H.	The Berkeley late Egyptian dictionary
Lichtheim, M.	
Lilyquist, C.	Museum problems
Murnane, W. J.	Monumental sources for Egyptian history
Ochsenschlager, E. L.	Excavation at Taposiris Magna - working techniques, recording
Parker, R. A.	
Peck, W. H.	
Puff, M. R.	
Simpson, W. K.	The recording and publication of Giza mastaba and rock tombs
Spalinger, A.	Foreign policy of the Saïtes
Weeks, K. R.	The lexicographical study of ancient Egyptian materia medica
Wilson, J. A.	
Zabkar, L. V.	The ritual of the royal purification at Philae

For further information:

Dr. Dietrich Wildung, Seminar für Ägyptologie
Universität München, Meiserstrasse 10
8000 München 2, West Germany

Projects, Fellowships, for Research on Ancient Egypt

New project proposals and fellowship applications for research on ancient Egypt will be accepted in the Princeton office until August 31, 1976 for work during the year beginning May 1, 1977. Applicants should write to the U. S. Director for the Smithsonian Institution's Special Foreign Currency Program announcement which contains an outline for project proposals, or for fellowship application forms for ancient Egypt.

Fellowships for Research on Medieval and Modern Egypt

Candidates may write to the Princeton office for application forms for fellowships for research on medieval and modern Egypt for the year beginning July 1, 1977. The completed forms must be returned by December 31, 1976.

IT IS IMPORTANT WHEN WRITING FOR FELLOWSHIP APPLICATION FORMS TO INCLUDE A BRIEF (ONE OR TWO SENTENCES) DESCRIPTION OF THE PROPOSED RESEARCH.

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New York University
Brandeis University
University of Washington

1976

THE AKHENATEN TEMPLE PROJECT
THE FIRST SEASON OF EXCAVATION IN EAST KARNAK

by Donald B. Redford
University of Toronto
and
University Museum,
University of Pennsylvania

The initial attempt to locate the foundations of the temple (or temples) the reliefs of which the Akhenaten Project has, for nine years, been engaged in matching, took place in April and August, 1975 and January, 1976. The survey of the site in April produced a contour map within three weeks, but even before the draftsman had put on the finishing touches the excavations had commenced in two squares, and a third was added in August. Personnel for the first season were: the author, director; G. Hathaway and J. P. Clarke, surveyors; A. Shaheen and J. Lewes, artists; M. Coker, draftsman; J. Hofmeier and J. Delmege, photographers; A. Spalinger, A. Kelley, A. Shoukry, and R. Leprohon, site supervisors; M. Sharples and M. Redford, recording. We would like to acknowledge the great assistance of the Department of Antiquities in the persons of: His Excellency Dr. Gamal Mokhtar, chairman, Egyptian Organization of Antiquities; Mr. Fuad el-Oraby, Undersecretary of State for Culture; Mr. Sayed Abdul-Hamid, Inspector of Antiquities, Karnak. The sources of funds were as follows: the Smithsonian Institution, Washington, D. C.; the Killem Foundation of Canada, Ottawa; Mr. James Delmege of Fiuggi Fonte, Italy; Mrs. Mari Milholland, Richmond, Virginia.

The area chosen for excavation was the Chevrier trench of 1925-26, lying due east of the eastern (Nectanebo) gate at Karnak. Here in the mid-20's the young inspector Henri Chevrier had unearthed the famous colossoi of Akhenaten which now stand in the Cairo museum and in the Louvre. (A host of less impressive fragments grace the storerooms at Karnak. At a point c 100 m. east of the aforesaid gate a north-south trench, 24 m. long and 12 m. wide, comprising two squares, was laid out at the beginning of April across Chevrier's trench. These squares, A on the south, B on the north, were intended to provide the following: 1. a north-south section through Chevrier's trench to reveal the stratification he had failed to record; 2. an east-west section which, by extension westward in seasons to come, will provide us with a stratigraphic link with the main Karnak complex; 3. a more precise recording of the installation Chevrier had so hastily dug into.

Broadly speaking, our excavations revealed the following stratigraphic history:

1. Chevrier's dump. This occupied three metres on the summit of original ground-level (1925), and was full of interesting objects. From A square alone came 23 fragments of talatat, none, however, with more than a few lines of incised relief. The dump over B revealed a badly-corroded coin and a Rhodian jar-handle stamp, both of late third or early second century B.C.

2. The "Persian-Ptolemaic" village. Beneath the dump a poor settlement evidenced by a few insubstantial and mud brick walls was uncovered. The pottery suggests that the town was destroyed - a layer of ash ran above the walls - sometime before the first century B.C., but the date of the founding of the village is in doubt. Probably it does not date back before Saite times. Three building phases, as evidenced by floors and rebuilds, could be detected.

3. Debris of the XXIst Dynasty. The village had been built on several tip-lines of fill which sloped down from south to north. These strata showed alternating levels of fired brick debris and loose gravel, containing much pottery and animal bones. Among the loose fired bricks were found five stamped with the double ovals of the hm-ntr tpy n Imn Mn-hpr-r^c, "the First Prophet of Amun, Menkeperre," the high priest of Amun in the second half of the Eleventh Century B.C. This provided us with a terminus a quo for this level, but the quantity of ring-burnished ware suggested a date rather later than Dynasty XXI.

4. The Gm-t(w)-p³-itn Temple. Beneath the debris of Dynasty XXI there appeared the remains of the temple Akhenaten had erected on the site. Although laid bare in only a 12 m. square, it was clear that the temple had consisted of a vast open court, several hundred metres on a side, surrounded by a roofed colonnade supported on square piers. Against each pier a standing "Osiride" statue of the king had been set, and it was these that Chevrier had uncovered in 1925-27. Each pier had been set on a bed of sandstone chips, held together by mortar. At a distance of 1.90 m. behind the piers a wall constructed of talatat had run parallel with the piers all around the court. The inner surface of this wall had been decorated with colorful reliefs, and the colonnade at intervals had been adorned with granite stelae and statues.

Some one hundred fragmentary talatat were recovered in A square from the slopes of the robber trench which had been dug in order to facilitate the dismantling of the wall on the south side. Almost all fragments were found with their decorated surfaces toward the north. With thousands of matched relief scenes in process of being assembled in scale photographs by the Project, we found it surprisingly easy to identify the repertoire of decoration. At the point we encountered the wall, i.e. c. 40 m. east of the southwest corner the following scenes are attested by the fragments:

1. A processional scene, in at least two registers, showing the king being borne along in his palanquin, together with the queen and the "royal children." Some blocks attested a left to right direction, others a right to left. This is entirely in keeping with the known arrangement of such scenes - it is one of the most common that the Project has matched - since both arrival and return of the royal party is depicted in successive registers at the same point on a wall. 2. Ancilliary figures attending or greeting the king. These include courtiers, Nubians, and priests with Sws-Hr standards. 3. Fragments of the stylized depiction of a sinusoidal wall. 4. The king in the act of offering m³c_t, and part of an oft-repeated procession of three priests, including the Chief Lector.

All scenes of this type occur in the talatat reliefs from Karnak in conjunction with the temple name Gm-t(w)-p³-itn, or Gm(w)-p³-itn, wherein most if not all the jubilee scenes are found. The evidence of the newly-discovered fragments is consonant with the data so far at hand. On a block unearthed in January the epithet of the sun-disc shows an unmistakable hry-ib Gm-[p³]-itn, "who resides in Gem [pa] aten."

Those who destroyed the temple, probably in the late XVIIIth or early XIXth Dynasty, had not only removed the wall to ground level, but had also dug down to uproot the foundations. Only a single course of talatat remained in situ at the bottom of the foundation trench, and over it was a thick tumble of shattered talatat and gravel running out of the trench to the south and ending in a pile of debris lying helter-skelter. Among the shattered blocks were the remains of about one hundred decorated pieces. The talatat in the lowest surviving course of the wall were laid out with three central rows of headers, lined by two of stretchers, and yielding an overall width of 2.10 m. The fact that the foundation had been sunk 1.35 m. below the surface of the ground must mean that the temple wall was quite high.

5. The site before Akhenaten's temple. This season uncovered only the barest traces of occupation of the site before Akhenaten's time. Apparently there had been a small village here in the earlier XVIIIth Dynasty, and the remains of house walls we uncovered showed signs of burning and destruction.

The next season, as at present forecast by the exigencies of the work, will encompass the following dates and tasks:

1. The date of the work will be roughly May through July, with a staff that includes the writer of this report, A. Kelley, R. Hummel, L. Kuchman, R. Frey site supervisors, J. Delmege photographer, J. Shifman surveyor, F. Stanley and S. Gillings recording and conservation, K. Lippman artist.

2. The completion of trench A. This will be dug until water table is reached, to yield as much stratification on the site as is humanly possible.

3. The tracing of the talatat wall. This will be pursued by opening up three 10 m. squares to the west of A trench, so that the south-west corner of the court may be reached. Hopefully this will answer questions about: (a) presence of doorways, (b) further relief decoration, (c) nature of the corner, (d) possible foundation deposits.

4. The pre-Akhenaten levels. These can be examined by digging down to the water table. It will be very important to see what sort of site Akhenaten chose to build on.

5. The possible "palace." The scenes of Gm-t(w)-p³-itu, which we have matched in the Cairo office, show a palace close to the temple. By extending our excavation to the south, we may detect this building.

6. Additional tasks. These include a pottery type series, soil analysis, bone analysis, thermoluminescence tests.

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SEMINAR ON THE STATUS OF WOMAN
IN THE ISLAMIC FAMILY

By Michelle Raccagni
ARCE Fellow, New York University

A seminar on the Status of Woman in the Islamic Family was recently held in Cairo from December 20 to 22, 1975, at the headquarters of the Arab Socialist Union.

Although this seminar was organized by the International Islamic Centre for Population Studies and Research of Al-Azhar University, very little publicity was given to it beforehand.

The inaugural session was attended by Mrs. Jihan al-Sadat, Dr. Aisha Rateb, Minister of Social Affairs, Dr. Muhammad Hasan Faïd, Rector of Al-Azhar, Dr. Muhammad Husayn al-Dahaby, Minister of Awqaf and Al-Azhar Affairs, Dr. Suad Abu Saud, Secretary General of the Women's Secretariat of the ASU Central Committee, and Dr. Hifnawi, Head of the International Islamic Centre for Population Studies and Research.

At the inaugural session and in the following work sessions most of the speeches were a presentation and often a glorification of the status of woman in Islamic jurisprudence. They were not descriptions of the empirical situation and almost never acknowledged the existence of problems.

The mood of the seminar was set by Mrs. al-Sadat in her welcome address. Two weeks earlier Mrs. al-Sadat had granted an interview to students of the American University in Cairo, which appeared in the University Weekly Caravan. During this interview Mrs. Al-Sadat had come forward in favor of male sterilization as a means to control Egyptian population. Her welcome address struck a much more muted note and did not offer any suggestion to improve the fate of the Muslim woman. Actually, neither Mrs. al-Sadat nor the other participants mentioned any problem faced by women in the Islamic family which should be taken care of.

Going back to the Greek and Roman periods, Mrs. Al-Sadat noted, and rightly so, that the Greek woman enjoyed very little freedom, cloistered in the gymnasium to produce children and take care of the house of her husband, while the Roman wife passed from the tutelage of her father on to the tutelage of her husband. Then came Islam, which gave woman the right to choose her husband, to administer her property, conferred upon her dignity and rendered her responsible for her acts. The audience applauded loudly, without questioning for a minute whether a state of affairs which occurred in the immediate circle of the prophet had maintained itself through fourteen centuries of Islamic history.

Only indirectly was it implied that perhaps some of the rights granted to women by the Qur'an had not always been scrupulously

observed by men, when for example 'Aisha Rateb, after having stated that Islam gave women freedom and dignity, and quoted the Prophet as saying that Paradise is at the feet of mothers, concluded by saying that the rights of women should be applied and respected. Is it not so? In which case we would have liked some specific examples and recommendations given to the eminent clerics present at this conference.

Likewise, Mrs. al-Sadat ended her speech by saying that the banner of Islam should be raised for woman to regain her personality, which implies that Muslim women (or some of them) had lost their personality, a problem of tremendous magnitude which was not dealt with at the seminar.

Indonesia's Minister of Religious Affairs, Dr. Mukti Ali spoke briefly about personal status in his country. Dr. Mukti described the steps taken in his country which, if enforced, would restrict the practice of polygamy to the relatively rare cases when the first wife is sterile or incurably ill and the husband is financially able to support a second wife.

Then the floor went to Dr. Aisha Abd al-Rahman, better known under the pen name of Bint al-Shati', a scholar of considerable stature who has edited the complete work of Abu al-'Ala al-Ma'ari and who is presently a professor of Higher Quranic Studies at the venerable Qairawan University of Fez, Morocco. For a number of years Dr. 'Abd al-Rahman has studied the role of women in Islamic history and the rights of women in Islamic jurisprudence. We would have liked her to deal with the status of her contemporary sisters but she chose to talk about the personality of woman in the Qur'an and the lively discussion which followed between her and a few turbanned participants hardly concerned the present status of woman.

It was an academic debate on the responsibility of Eve in listening to Satan. Dr. 'Abd al-Rahman passionately denied that Eve was the tool of Satan by inciting Adam to sin. The snake talked to Adam who sinned of his own free will, likewise Eve was responsible for her own sin because, not being a minor or a lunatic, she had a full personality.

We expected Dr. Zainab Rashid, Dean of the Women College of al-Azhar and a specialist on modern European history, to treat a more recent topic but we were offered another apology of Islamic law: Islam has granted women more rights than the other religions, they have been recognized as having the same duties, the same punishments, the same obligation to search for knowledge, and some women even waged war for Islam in its very early days.

The most frank analysis of contemporary problems that the Muslim woman must face was presented by Dr. Nermin Abadan-Unat, head of the Political Science Department at Ankara University. This determined lady warned her audience that she had shifted from the study of law to the study of political science because she is not interested in what should be but in what actually is. She made her point extremely well too.

Although Dr. Abadan-Unat rejected the "unacceptable sexual stand of women libbers" she was all in favor of women receiving equal pay for equal work, the more so since women have always worked harder than men, playing an economic role and raising a family at the same time, as for example, in the Soviet Union, where women between the ages of 25 and 40 work twice as much as men.

Dr. Abadan-Unat cleverly pointed out the parallel between Egypt and Turkey. What was done by feminists in both countries was done by an elite of women for an elite of women, neglecting millions. Ataturk in 1923, Sadat in 1974, both think that these millions of citizens should be better integrated into the nation.

Dr. Abadan-Unat then justified the adoption of the Swiss civil code by Turkey and concluded by assessing the present situation of the Turkish woman, the urban middle class having most benefited from the revolution, the rural woman still poor and illiterate, often unable properly to raise a child who is sometimes considered as just another pair of working hands.

Such a communication defending secularism as a Turkish constitutional principle and showing the progress of the nation under such a regime could not remain unanswered.

The Jordanian Minister of Awqaf, Islamic Affairs and Holy Places, Dr. 'Abd al-'Aziz Khayyat, bemoaned the fact that all Islamic concepts had been shattered by Dr. Abadan-Unat and nostalgically added that the Islamic nation knew no boundary and that separation of religion from public life was a western concept. Dr. Khayyat rejoiced at the thought of a Turkish movement for the restoration of Islamic law (this movement declined in the latest Turkish elections) and dismissed the Swiss law as not fit for a Muslim country. He then announced the impending discussion in the Jordanian Parliament of a new civil law inspired by the Shari'a. He deplored the turpitude of European society, which has abandoned religion, considers women as mere sex objects and casts the elderly in homes for the aged. He finally wished for the return of eminent female scholars.

The distinguished Turkish female scholar he had just attacked promptly retorted that because of religious obstruction the printing press came to Turkey 250 years later than in the west and was soon destroyed, and that when Turkey was threatened with invasion and destruction, the Caliph was siding with her enemies, thus explaining the abolition of the Caliphate.

Such iconoclastic remarks spurred the Pakistani gentleman to state that Ataturk wanted to abolish religion and that Turks cannot speak about the woman in the Muslim family.

Dr. Abadan-Unat tried to show the audience that secularism does not mean irreligion of the population. Turkish workers abroad observe the Bayram and the largest group of pilgrims to Mecca comes from Turkey.

Dr. 'Abd al-'Aziz Kamil, Adviser to the Crown Prince of Kuwait, tried to appease everybody by praising the Ottomans, the champions of Islam, who had transformed the Mediterranean into an Islamic lake, expressing his satisfaction at the improvement of Turkish-Arab relations and recognizing there were many errors in all Islamic countries which should progress while respecting their Islamic heritage.

The conference ended without any concrete results. Most participants thought the Shari'a law did not need any new interpretation and contented themselves with exhortations to women to learn more and stand for the rights Islam granted them.

The only prudent reformer within an Islamic context appeared to be the Minister of Awqaf and Religious Affairs of Pakistan, Kawsar Niazi. The text of his speech was widely circulated in a printed brochure which clearly stated his main points with references both in Arabic and English. He attributes the present condition of Muslim women to the observance of non-Islamic customs and to feudal economic systems.

Since modernization had altered these conditions, there was no point in keeping women under an outdated regime. Kawsar Niazi saw nothing wrong with disagreeing with the interpretation of medieval jurists who were not facing the challenges of the modern world.

K. Niazi would like a World Council of Ulama to be formed in order to guide Muslim governments in their reforms. This would be a good procedure to follow for moderate reformists but being given the self-satisfaction about the present personal status laws on the part of the religious authorities, a smooth evolution of such laws in accordance with liberal Islam could be jarred by a revolutionary adoption of a wholly civil code, as happened in Turkey and Tunisia.



Back row from L.to R.:
Jeffrey Collins, Jim Goodenough, Stephen Emmel, Dimitri Gutas, Robert Russell, John Anderson, Roger Allen, Thomas Michel, Aron Zysow.
Front row from L.to R.:
Michelle Raccagni, Richard Mitchel, Linda Northrup, Jarsolav Stetkevych, Afaf Marsot.
Not shown: Peter Abboud, Gladys Frantz, Mona Mikhail, Aleya Rouchdy

THE FIRST SEASON OF THE NAG HAMMADI EXCAVATION
27 NOVEMBER - 19 DECEMBER 1975

by James M. Robinson
with Bastiaan van Elderen

Jean Doresse in his volume of 1958, Les Livres secrets des gnostique d'Egypte, identified the site of the discovery of the Nag Hammadi codices as the obviously pillaged flat desert land within a hundred meters of the Gebel Et-Tarif at its southern end in a cemetery attested by cloth no later than the Graeco-Roman period. The Gebel Et-Tarif was previously well known as the location of the Sixth Dynasty tombs usually referred to as the tombs of "El-Qasr Wa'l-Saiyād (Chenoboskion)" - see Porter and Moss - some six kilometers away.

The primary purpose of the excavation is to locate and interpret the context of the site of the burial of the codices; a secondary purpose is to excavate the Sixth Dynasty tombs. An auxiliary objective is to identify persons in the region involved in the discovery and transmission of the codices so as to write the history of the discovery. A further objective of the first season has been to explore the region for areas related to the Pachomian monastic movement with which the codices are in some way associated, in view of the possibility that the expedition may in subsequent seasons wish to expand.

I first visited the site on 3 March 1966, and in April 1966 proposed an excavation (see Newsletter 4 of the American Schools of Oriental Research for 1965-66). On 11 July 1969 Paul Lapp and I applied successfully to the Smithsonian Institution through ARCE for the funding of a three-year campaign; on 17 July 1969 Gamal Mehrez, then Director General of Antiquities, wrote that "the license will be postponed for the time being." Paul Lapp died soon thereafter; Torgny Sāve-Söderbergh agreed in 1972 to assume his role as Field Director. When this part of Egypt was reopened to tourism in November 1974, members of the Nag Hammadi Codices Editing Project visited the site together with Labib Habachi, Pahor Labib and Victor Girgis on 19-21 November 1974 and returned on 11-13 January 1975; Sāve-Söderbergh visited the site briefly on 1 January 1975. We are agreed that there was no evidence for the existence of a cemetery in the flat land in front of the talus to be seen on the surface or in the various pits and a ditch cut by the quarrying of gravel. We located many of the caves, climbed down a number of the shaft tombs, and made a preliminary map, all in preparation for an excavation.

A concession to excavate in the region bounded by Hamra Dom on the north, Ezbet El-Busa on the south, the Gebel Et-Tarif on the west and the dirt road bordering the cultivated fields on the east was granted on 3 June 1975 to the American Research Center in Egypt as concessionaire and James M. Robinson as its agent for the year beginning September 1975.

WADI EXCAVATION ER 1975

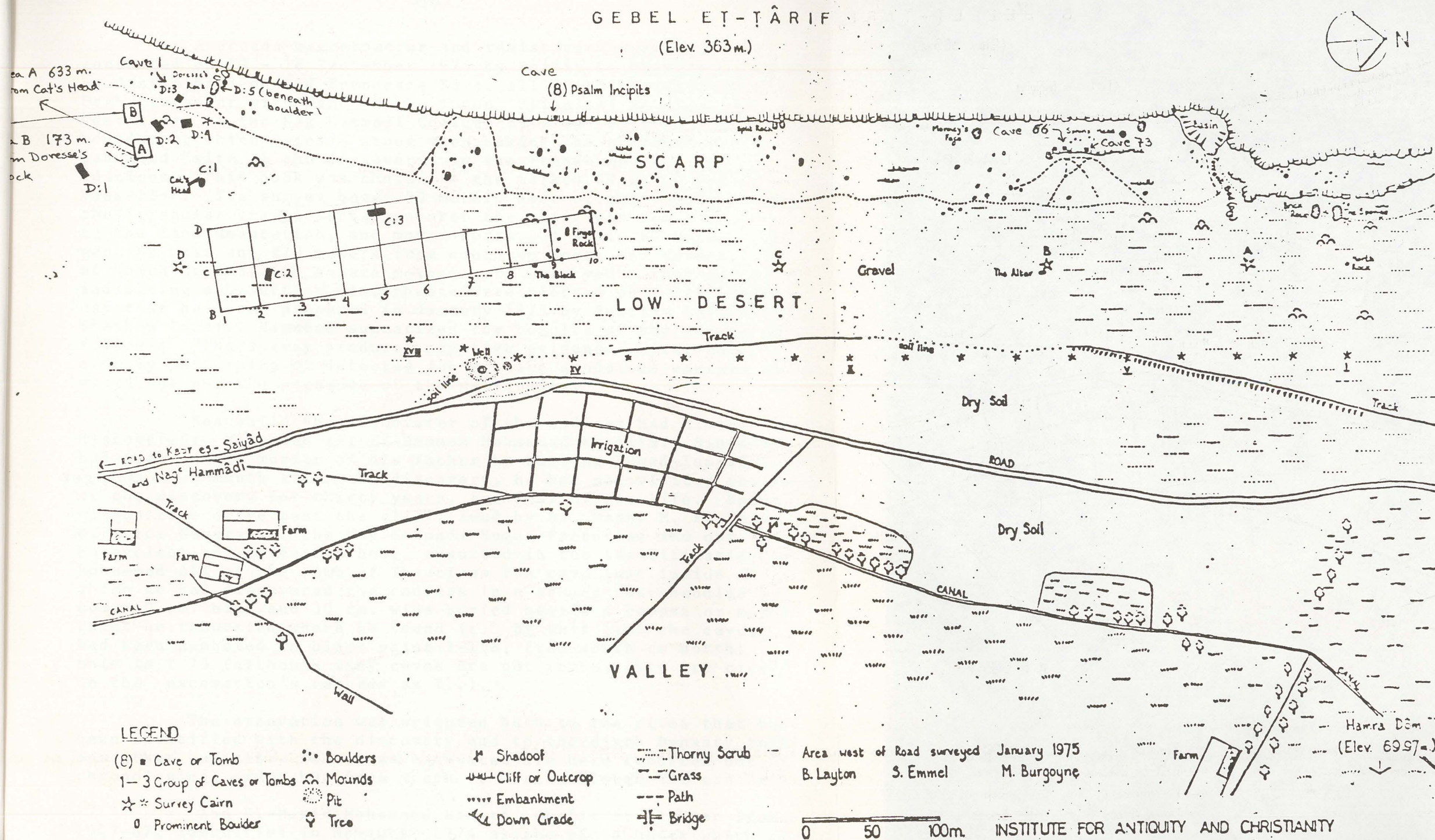
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Byzantine, Roman and Old Kingdom. Below this layer of gravel and stones there was a sterile sand layer. No artifactual evidence emerged, nor does the sandy soil seem likely location for a cemetery. When shown the trial trench on 11 December, Abd El-Megid conceded that this identification had been a mistake on his part - the site was further north. Just north of the wadi entrance and in front of the white scar of the quarry, some 425 meters north of his first identification, Abd El-Megid had located another

A proton-magnetometer and resistivity survey was conducted on 10 - 18 September 1975 by Philip C. Hammond assisted by Justin Brydson and Francesca Xaiz, all of the University of Utah, together with James M. Robinson, Principal American Investigator of the Nag Hammadi Codices Editing Project. The boulder at which Doresse stood when making the photographs labelled "site of the discovery" in the French and English editions of his book was chosen as the marked SW point of the base-line. The survey began 30 meters east of this point, since the irregular gravel surface nearer the cliff was not suited to the instrumentation, and moved north. A strip 60 meters from west to east and 270 meters from south to north was marked off, of which area 12,600 square meters were surveyed. "Hot-spots" indicating sub-surface disturbance were plotted on a preliminary map that had been prepared in January 1975 by Bentley Layton and Stephen Emmel. Hammond summarized the results of the survey as follows: "The survey produced negative evidence - i.e. no orderly patterning of detected sub-surface anomalies emerged which would suggest the presence of the necropolis."

Meanwhile the discoverer of the codices had himself been discovered: Mohammed Ali El-Samman Mohammed Khalifa. Since he had avenged the murder of his father by killing Ahmed Ismail from Nag Hammadi a month after the discovery, he had not visited the site of the discovery for thirty years, for fear of his life. But a clandestine drive past the cliff, lead by Dr. Hanny M. El-Zeiny, Director General of the Nag Hammadi Sugar Factories and our benevolent and effective host, resulted in the identification by Mohammed Ali of the tomb of Thauti as the cave just inside of which he had discovered the codices in a sealed four-handled jar some 60 cm. high and 30 cm. wide buried beside a corpse or mummy which he reburied where he found it. By this time the caves had been numbered in black paint 1-158, from south to north; this is T 73 (although many caves are not tombs, they are cited in the excavation's records as T..).

The excavation was oriented both to the sites that had been identified with the discovery and to the Sixth Dynasty tombs and other burials. The areas excavated are here reported not in chronological order but from south to north through the concession.

Abd El-Megid Mohammed Badari, Ghafir at El-Kasr from 1947-67, identified in November 1974 as the place under which the jar with the codices was found, a boulder at the southern end of the concession, some 300 meters south of the quarry toward which the dirt causeway points. This was designated Area A. A trial trench was cut. The surface debris produced mixed sherds - Byzantine, Roman and Old Kingdom. Below this layer of gravel and stones there was a sterile sand layer. No artifactual evidence emerged, nor does the sandy soil seem likely location for a cemetery. When shown the trial trench on 11 December, Abd El-Megid conceded that this identification had been a mistake on his part - the site was further north. Just north of the wadi entrance and in front of the white scar of the quarry, some 425 meters north of his first identification, Abd El-Megid had located another

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boulder in March 1966 and September 1975 as that under which the jar had been discovered. Here too a trial trench was cut with equally negative results. When confronted with this second trial trench Abd-El-Megid hesitated at confirming that it was the correct boulder, with the remark that he did not want to put us to unnecessary work. He was certain, however, on the basis of the contours of the cliff at this point, that it was this boulder or one of the others in the immediate vicinity, rather than the one in Area A, that was the place which was in his mind the place of the discovery.

Area C is the area of Hammond's survey. Since his equipment was not adapted to the stony hillocks around the boulder from which Doresse photographed, his survey began only 30 meters east of this rock. In order to test the area inaccessible to that instrumentation, trial trenches were cut from the boulder north and east, again with negative results. Two locations identified by the survey as places of sub-surface disturbance were also probed, again with negative results. The flat land in front of the talus was judged not to be a Graeco-Roman cemetery.

On 3 December 1975 Abd El-Nazir Yasin Abd El-Rahim of Nag Hammadi reported that he was with Mohammed Ali at the time of the discovery (although Mohammed Ali later denied that anyone from Nag Hammadi was with him at the time); at the site of the find he pointed out an area that he was not able to pinpoint exactly but that was some 50 meters southeast of the fallen broken boulder visible in the picture captioned "site of the discovery" in the French edition of Doresse's book. A trial trench in front of the talus in this Area D proved sterile. A second trial trench near the base of the talus, just south of Cave 1 and of the boulder in Doresse's photograph, had a gravel layer before reaching bed rock at a depth of about one meter without indication of human disturbance. Just north a further trial trench was equally unproductive. Cave 1 was nearby, and was also excavated. It involved an extensively disturbed burial with many bones in the debris in front of the cave. The cave itself was small and undressed, with bones in the west and south alcoves. The few sherds found in the cave were Byzantine and perhaps New Kingdom.

Since the excavation of the floor of Cave 73 to bed rock (see below) had not provided any confirmatory evidence of Mohammed Ali's identification of it as the site of the find, he was asked on 11 December to reconsider his identification. He changed his identification to the northern side of the fallen broken boulder visible in Doresse's photo, where the boulder forms an overhanging slab at some 45°. On 14 - 15 December this and the adjoining areas were cleared to bed rock, without finding evidence of a burial or reburial, or of sherds from the jar.

The excavation of places associated with the site of the discovery (Areas A - D, T 1 and T 73) included the sifting

of the debris first with a 1 by 1 cm. mesh, then by the finer mesh of a window screen, in view of the report by Mohammed Ali that he broke the jar near the site of the discovery and saw flying into the air what must have been papyrus fragments; none were found. Nor were sherds found that could be readily associated with the jar in which the codices were discovered. Nor was it possible to locate the corpse or mummy Mohammed Ali said he re-buried where he found it, beside the jar on a bed of charcoal. According to the memory of Regheb Andrawus 'El-Kes' Abd El-Said, a neighbor of Mohammed Ali who acquired Codex III, Mohammed Ali told him at the time that a staff lay beside the jar, a detail later denied by Mohammed Ali; in any case, it was not found. Thus the excavation produced no archeological confirmation of the precise site of the discovery. However, the many local reports agree on the identity of the discoverer and of the site of the find at the Gebel Et-Tarif, specifically the same southern part of the foot of the cliff that had been pointed out to Doresse in 1950. Thus the collecting of such local reports, carried on throughout the first season, tends to confirm that the codices did in fact come from the concession area.

T 8, some 330 meters north of the boulder in Doresse's photograph, has on the east wall, south of the entrance of the room, a Sahidic inscription in red paint dated by M. Manfred to the Sixth Century A.D. It was published on the basis of photographs by Paul Bucher, "Les commencements des Psaumes LI à XCIII," *Kemi* 4 (1931) 157-160. Since then much of the inscription has been broken off; a number of the smaller fragments were found strewn around the room among the upper layer of debris. The inscription was transcribed in September 1975 and the transcription collated in December, so as to correct minor errors of the published text and to record which parts are no longer extant. The height of this inscription indicated that it was made when the surface of the floor was approximately as it was found, some two meters above bed rock. The excavation first removed a layer of stones that had peeled off the ceiling and walls and then a layer of dirt. Here were found 41 Byzantine coins, in part located by means of a metal detector. They were provisionally identified by Frank J. Yurco of the University of Chicago Epigraphic Survey as *folles* pieces of the reign of Anastasius I, 491-518 A.D., probably from 503-508 A.D., and pieces of 12 *nummia*, introduced by Justinian, several of which seem to be from the reign of Heraclius, 610-641 A.D. Then there was a thick stratum some 75 cm. deep in part of the undulated stratigraphy, consisting of animal bones (camel, water buffalo, etc.), covered with a lime layer (in some places two layers). Below this there emerged a rather even and packed surface that appears to be an occupational level. The first season cleared the main room only down to this level. In the northeast part a fire pit occurs, just west of which, directly above the ash, the partial remains of a human skeleton were found without any significant artifacts. On the west side of the main room a long dromos leads to lower chambers; the shaft itself, but not the lower rooms, has been cleared. On the south side of the main room a smaller dromos appeared just below the bone and lime layer; it is almost filled with debris and has not been excavated. No explanation is yet forthcoming for the huge accumulation of bones in the cave,

treated with the lime covering, prior to the occupation indicated by the coins and Coptic inscription. The sherds mixed with the bones are late Roman. The dating and analysis of bone samples may provide further clarification. The Egyptian Antiquities Organization has been requested to supply a locked gate for T 8, so that it will remain intact for the completion of the excavation in a second season.

Some 390 meters north of the Psalms cave are found the Sixth Dynasty tombs of Idu (T 66) and Thauti (T 73) in an area of the talus honeycombed with more simple shaft tombs and caves. T 66 contained Byzantine, Roman and Old Kingdom sherds. On the west side of the main room a dromos leads to a lower chamber; just before the dromos reaches that chamber it has an opening into another chamber to the south. Though the shaft itself has been cleared of all but a large stone, the lower chambers are half filled with debris that has not been cleared. In the main room along the west wall south of the dromos there is a rectangular pit that was partially cleared to a depth of three meters; a sub-balk was left in the northern part. About 2.5 meters down there is an opening all along the west side, apparently an alcove or burial niche extending about a meter under the west wall. The contents of the pit have been disturbed, since the sherds are mixed, from Byzantine to Old Kingdom. The bottom of this pit has not yet been reached.

T 73, the tomb of Thauti, was cleared to bed rock in the three rooms on the main floor; the stones in the chambers at the bottom of the shaft were not removed, but only piled toward the center of the chambers so that the hieroglyphs were fully visible on the walls. The hieroglyphs on the upper level had been published by Lepsius, though it was possible to improve and complete the transcriptions; those in the chambers at the foot of the shaft are previously unpublished. They were transcribed for the first time in December.

T 104 is a small tomb with the remains of an unpublished hieroglyphic inscription on the facade just above the entrance; it had been discovered in September 1975. It is a small tomb without dressed or decorated walls, but contained skeletal remains and potsherds. It was fully excavated.

Just west of T 104, half way between it and T 125 higher up on the talus, an unpublished fallen stele with part of a hieroglyphic inscription was found. Between it and T 73 a small stele still in situ was located and, though apparently not at a cave opening, was labelled T 84. Small fragments of hieroglyphs were found in T 66 and T 73.

Just north of this location lies T 117, from which samples of cloth had been removed in November 1974 and September 1975; through the good offices of Jiri Frel, Curator of Antiquities, and Sue Waller, Asst. Conservator, of the J. Paul Getty Museum of Los Angeles, they were tentatively dated by carbon 14 in November 1975

to the Fifth Century A.D. The disturbed condition of this small cave prevented complete interpretation. The excavation produced fragments of painted wood, apparently from a sarcophagus, as well as skeletal remains and Old Kingdom, Roman and Byzantine potsherds.

North of a ghor that occurs just north of T 117 are further shaft tombs. T 152 has hieroglyphs on the facade that have been cited in earlier publications, although on the left a small unpublished area was detected. A small remnant of unpublished hieroglyphs was also found on the facade above the entrance to T 154.

A cave near T 73 was mentioned by Lepsius as containing hieroglyphs, but was not found by Montet. Apparently it was covered by landslides. The position of such a hidden cave with hieroglyphs was pointed out by local persons, but this report could not be confirmed during the first season.

All the hieroglyphs were transcribed by Torgny S  ve-S  derbergh assisted at times by Labib Habachi, at times by C. Wilfrid Griggs.

With the help of a theodolite Hans-Ake Nordstrom and Stephen Emmel prepared a more exact map of the concession area.

The members of the expedition were James M. Robinson, Principal American Investigator, Torgny S  ve-S  derbergh, Field Director, Bastiaan van Elderen, acting Field Director after the departure on 4 December of the Field Director, Hans-Ake Nordstrom and Stephen Emmel, Cartographers, Douglas Kuylenstierna, Photographer, S. Kent Brown, C. Wilfred Griggs, Brita S  ve-S  derbergh and Charles and Peggy Hedrick, Area Supervisors, and Anita W. Robinson, Assistant to the Photographer. The expedition enjoyed the hospitality of Dr. Hanny M. El-Zeiny, Director General of the Nag Hammadi Sugar Factories, in whose Guest House, "Reception One," we were very comfortably accommodated. His counsel, together with that of Dr. Labib Habachi, immeasurably improved the expedition's work. Mahmoud Ali of Nag Hammadi, Inspector of Islamic and Coptic Antiquities for the Kena region, represented very helpfully the Egyptian Antiquities Organization. Shagawi Mahmoud Ahmed of Hamra Dom and Ahmed Mohammed (Jod) of Ezbet El-Busa were the Ghafirs for antiquities. The Reis Mohammed Hassan Aweis with two workers from El-Lahun and the Reis Hag Hussein Es-Saway and seven workers from Kuft were the staff of skilled workers assisted by up to 16 local workers.

The expedition was funded through the ARCE Nag Hammadi Codices Editing Project's Smithsonian Institution supplemental Grant for 1975-76, together with the Institute for Antiquity and Christianity of Claremont Graduate School and the Institute for Ancient Studies of Brigham Young University.

It is hoped that a second season can continue to investigate the Sixth Dynasty tombs in the Gebel Et-Tarif. In order to initiate an investigation of the Pachomian context of

the construction of the Nag Hammadi codices [see John Barns, "Greek and Coptic Papyri from the Covers of the Nag Hammadi Codices: A Preliminary Report," Essays on the Nag Hammadi Texts in Honour of Pahor Labib (Nag Hammadi Studies 6, 1976) 9-18], it is hoped to begin excavation also at the Basilica of St. Pachomius at Pfau Kibli some 7 kilometers east. Surveys and soundings may also be undertaken in the area between El-Kasr and the Deir Amba Palamon, where early Coptic stone objects have been reported, and in the wadis in the mountains to the north, in one of which some Sixth Century A. D. Sahidic monastic inscriptions in red paint similar to that of T 8 were located in September 1975.



EXCAVATION (WITH METAL DETECTOR) OF THE PSALMS CAVE (T 8)
NAG HAMMADI EXPEDITION

FIELD STUDY ON SEX-ROLE DIFFERENTIATION AND ILLNESS BEHAVIOUR IN A NILE DELTA VILLAGE

by Soheir M. El-Bayoumi
ARCE Fellow 1974-75
Michigan State University

INTRODUCTION

The research project in which I am currently involved has three interrelated objectives. While aiming to provide total ethnographic coverage, the research places particular emphasis on the traditional medical system. Specifically, it aims to explore the relationship between sex-role cultural expectations and illness behaviour. My study of ethnomedicine in a peasant community in the Nile Delta has been guided by a conceptual model which stipulates that illness is the product of the interaction of psychological, biological, and social factors. Thus in attempting to link the psycho-social components of folk illness behaviour to somatic indicators, I have sought the help of a qualified physician and a practicing psychologist. In addition, the research has necessarily involved an understanding of the total cultural realm in which responses to altered states of health occur. This has warranted, not only a comprehension of the peasants' perception of health and disease, but also an understanding of ideological, social structural, and technoeconomic variables which affect their responses to altered states of health. Thus the traditional system of medicine is utilized as a probe of the different facets of culture in the study community.

In my talk today, I will not be able to provide you with much of the quantitative data which this project will eventually yield. I have not yet had the opportunity to subject my data to close scrutiny and complete analysis. Nevertheless, I hope that my talk will provide you with a clear evaluation of community life and of sex-role differentiation and its relation to folk illness in the village of Fateha (a pseudonym).

INTERNAL ORGANIZATION OF THE COMMUNITY Economic Organization

The greater majority of the 3,200 inhabitants of the village are involved in agricultural production. With very few exceptions, all males are involved in agriculture or agriculture related tasks. Women, in addition to their culturally stipulated maternal and domestic roles contribute heavily to the local economy. From the data I collected during the course of census taking, it is evident that the degree of female participation in agricultural activities is directly related to the age of women, their marital status, and the socio-economic status of the kinship group. Most single young women work in the fields in one capacity or another. As for married women, ideally their contribution to agricultural production outside the domestic domain should be minimal. The husband is expected to provide for his wife and children and members of the higher socio-economic stratum take

pride in stating that their women do not roam the fields. However, this ideal confinement of female labour to the domestic domain is seldom upheld and even the women of relatively more prosperous families, on occasion, do in fact roam the fields. Perhaps the only status which exempts a woman from agricultural work outside the home is that of older female. But the lowly economic existence of the peasant makes many exceptions to this generalization.

Women's work in the fields is nevertheless seen to be of a complementary nature and it is males' field labour which is considered prestigious and skillful. Female domestic labour, by contrast, is not considered vital. A woman's work in the home is seen to be readily substituted by any other female. Men's work in the fields, on the other hand, is considered more vital for the family livelihood and informants readily place a monetary value on it, when asked to do so. This differential value attributed to male and female labour has important consequences for medical care extended to members of the two sexes.

Ownership and transfer of property is also subject to differentiation. Women inherit from their fathers half the share of their male siblings. In some cases the Islamic shari'a is completely ignored and the father's land is registered in the name of his male offsprings only. If a woman has not inherited any land from her parents she does her best to accumulate enough cash to buy some. It is said that land is a good "sannad" (support). Sometimes women may insist on registering land in their name even under the threat of divorce. But the more common situation of compromise involves the woman's transferring half of her land to her husband in return for his labour in planting it. This contrasts with the actions of the husband who is not at all expected to make his wife co-owner of the family's residential property.

SOCIAL ORGANIZATION

The family is the basic social unit. According to the household census extended families comprise about 20% of the 100 households surveyed and nuclear families make up approximately 40% of the total sample.

In extended family households the oldest male is the center of authority. As long as the father is alive, his married male children and their wives are at the mercy of their mother who is known to be the actual focus of power and to have great influence over her old and often ailing spouse. When the oldest female lacks the necessary health and personality attributes of an authoritative figure, power and control of resources in the household rests with the oldest brother and his wife. Younger male siblings and their wives suffer from the dominance of their older brothers and their spouses and some of my informants have cited older siblings' oppressive and exploitative behaviour as an indirect cause of their "ozr" (a folk illness attributed to spirit intrusion).

In nuclear family households the husband is definitely the center of authority. He may often address his wife as "ya bet" (girl) and orders her around as he pleases. Children of course notice the lowly position of their mother and may also insult her and disobey her. Wife beating is considered the legitimate right of husbands. A married woman is also expected to respond to any subtle or overt sexual gesture from her husband. More than one married woman has attributed her "ozr" to her crying after being hit by her husband for not responding to his sexual demands.

SEX-ROLE DIFFERENTIATION AND EXPECTATIONS Early Age Socialization

On the occasion of the birth of a male child there is much rejoicing in the family and the infant's face is covered from those whose Evil Eye is feared. The mother's father prepares a large pan full of food and the maternal uncle gives "nogta" (money) to the child in his hand. The "sebouh" (the seventh day after birth) is always celebrated and attendants of this ceremony give the father many hearty congratulations. When a female child is born the members of the household are saddened and the mother may even cry. An informant noted, "the mother does not only cry, she becomes "maghoura" (deeply saddened). There may be no "nogta" at all for a female child and the maternal grandfather is not considered under obligation to provide his daughter with the traditional gift. The female's "sebouh" is anything but an elaborate celebration and attendants say to the parents "maalesh, may God make it up to you by giving you a brother for her." On this occasion, the paternal grandmother sings to the newborn female infant and says, "Why did you come O girl when we wanted a boy. Take the 'zalaa' and fill it from the sea, may you fall into it and drown."

During the first few years differentiation is minimal. Between the ages of four and six some form of division of labour is evident but not pronounced. A male at this age transports loads on donkeys back and forth to the fields, runs errands, helps his father spread crops, picks weeds, and may also take care of his younger siblings if he has no older sisters. A girl of a similar age sweeps, cleans the cooking utensils, fetches water, helps in baking, accompanies animals and their loads to the fields and helps in childcare.

During the period of ages ten to sixteen a girl is believed to be ready for at least preliminary considerations of marriage. During this stage she performs all domestic tasks and is also involved in agricultural labour. At a similar age the boy takes over the major part of his father's field labour. At this time he is also ready for marriage by age sixteen. He does not tell his father but confides in his mother and asks for her opinion of the girl he picks out. It is clearly at this point of the developmental cycle of the family that a woman's power in the household is on the rise and reaches a climax when she becomes a

mother-in-law. Young female adults do not have the same latitude in the choice of a marriage partner that their male siblings enjoy. Three of my female informants in discussing the causes of their "ozr" attributed it to their sadness when their parents insisted that they marry persons whom they found rather repulsive. Under the labelling "mazoura" these women could legitimately deviate from the expected role behaviour and did in fact refuse to marry the designated grooms.

Adult Sex role Expectations

The husband through his agricultural labour is expected to provide his wife and children with the necessary food, shelter, clothing, and medical care when necessary, particularly for the children. The adult female is defined primarily in terms of her domestic and maternal functions. Women who do not fulfill the latter function are seen as something less than normal. In reference to some barren women, an informant noted that their husbands are too kind to let them live in their households when they are so useless.

Sexual asymmetry permeates all domains of village culture. Women are believed to be "lacking in mind and religion" and violations of sexual prohibitions are inevitably blamed on them. Thus although premarital sex is taboo and faithfulness to one's spouse is the declared ideal, neither of these stipulations is universally upheld. When these dictums are violated, the nature and intensity of the punishment is clearly a function of the culprit's sex.

From the foregoing discussion it is evident that women in the village of Fateha are subordinate to males and are subject to greater restrictions than are their male counterparts. The extent of sexual asymmetry becomes even more pronounced when one realizes that unlike males, females have very few culturally sanctioned outlets for reduction of stress and anxiety. Men socialize outside the home at any hour of the day or night, they go out on frequent visits to their friends, they join zikr parties (persons joining such parties sway in a rhythmic fashion to the praise of God and the Prophet), they use tobacco and hasheesh freely, and their use of crude language and discussions of matters of sexual nature in public is considered perfectly legitimate. Women in contrast do not leave their homes after sunset except when absolutely necessary. When going to visit friends or relatives they have to obtain the explicit approval of their husbands or mothers-in-law. During the saints' day celebration in the village a woman was severely criticized for having joined a zikr group. However, her behaviour was considered justifiable when her relatives spread the word among the audience that she is mazoura (i.e. suffering from spirit intrusion and thus not expected to comply with standard role expectations).

Gossip is one of the few outlets available to women to air their frustrations and uncertainties, and to share their anxiety ridden experiences with a sympathetic listener. On the for occasions when they can take a break from field or domestic

labour, women exchange their complaints of the harsh treatment of their husbands, their mothers-in-law, or their older sisters-in-law. They also share with other women their worries about financial matters and family illness.

One of the few forms of recreation available to women is the trip to the market in the nearby town or the surrounding villages. On market days, women, dressed in their very best clothes, walk in groups or are seen accompanied by their children. While solitary travel is approved for men, it is considered "eib" for a woman to travel unaccompanied outside the village and, except for some older women, most adult females abide by this stipulation.

FOLK MEDICAL BELIEFS AND PRACTICES

The inhabitants of Fateha attribute illness to both natural causes such as malnutrition and the natural environment, and to supernatural etiologies such as sorcery, the Evil Eye, and "lamsa," touch by supernatural beings resulting in the folk illness "ozr." Disturbing emotional experiences are also incriminated in the incidence of different types of illness ranging from diabetes to barrenness. But it is in the case of folk illnesses that an emotional etiology is most frequently cited by informants. Thus the folk illness "ozr" is regularly attributed to an emotionally shattering experience while also being correlated with certain bodily symptoms. In addition to using physical symptoms as diagnostic indices informants regularly referred to impaired social behaviour in terms of interpersonal relations and to deviations from culturally recognized role behaviour.

In view of the time limitation, I will not be able to elaborate on the different facets of the ethnomedical system. Instead, I have chosen one folk illness for a relatively more detailed description and for relating its incidence to culturally stipulated role expectations. For this purpose I have picked the folk illness "ozr" because of its particular relevance to altered social role performance. In case of "ozr" there are clear signs of withdrawal from social life and the afflicted person's behaviour denotes a basic deviation from culturally sanctioned role behaviour.

The appearance of the symptoms of "ozr" cannot be linked to a single cause. Instead, informants' interpretations of the onset of the illness disclose more than one level of causation. One is able to isolate an instrumental cause, the "lamsa" or touch of the spirits, an efficient cause, the spirits themselves, and finally an ultimate cause which is sought in the afflicted person's social relations. Ozr is known to be precipitated by a variety of negative emotional experiences including sadness, quarrels, fright, and anger.

The diagnosis of "ozr" involves the recognition of a set of symptoms which denote a deviation from a normal social,

psychological and physiological state. These symptoms are anything but specific. This fluidity of the symptomatology of "ozr" makes it a very convenient readily available illness role.

The diagnosis of illness in Fateha seems to rest primarily on behavioural and physiological changes apparent in the affected individual. It has been consistently difficult to get informants to describe the underlying processes which lead to the manifestations of illness. The exact mechanism involved in the process leading to illness manifestation (i.e. the pathology of the disease) does not seem to have any significance in the folk illness conceptualization. There is no agreement among informants, practitioners included, on the precise mechanism by which the "assyad" cause the bodily symptoms associated with "ozr." While some attribute the pain suffered by the "mazour" to the actual presence of the spirits inside the body, others maintain that they are caused by airs or the touch "lamsa" of such spirits.

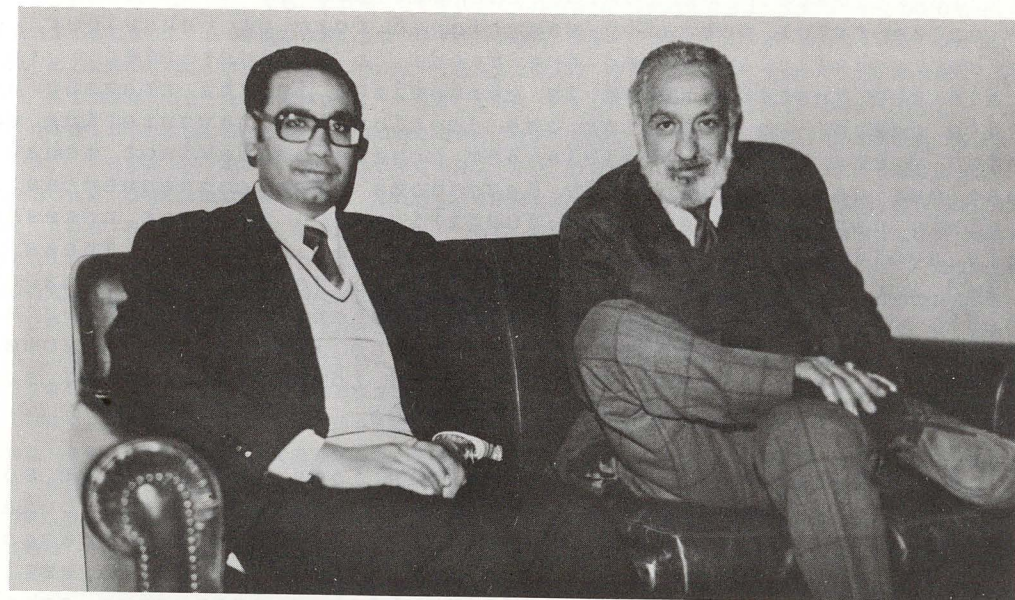
According to the traditional medical practitioners, the most significant diagnostic symptom of "ozr" is mobile pain. Thus the affected person may complain of pain in the head on one day, the limbs on another, and the back on still another. Once the diagnosis has been announced by the Sheik or Sheika the "mazour's" family may be advised to have him participate in a zar ceremony during which the "assyad" start to talk through the mouth of the affected person. At this time the "assyad" under the soothing and delightful vibrations of a variety of musical instruments, start to make their presence and their demands known. Another ceremony, a "solhaah" is performed and at this time the wishes of the "assyad" are granted. Once a "solhaah" is made, the "assyad" no longer cause any physical discomforts to their host. They are said to make him not feel well only "taht zaala," i.e. when he or she becomes sad. It is said that the "assyad" do not like sadness and misery. As a matter of fact they are said to plague people with illness when they find them sad so as to bring them back to their senses. Once a person has become "mazour," the "assyad" never leave him but the symptoms indicative of their presence are dormant and surface only when the person has another unpleasant emotional experience. Once the person has become "mazour," the other members of his/her household become particularly sensitive to his/her needs. They take special precautions against disturbing the "mazour" and precipitating another crisis. This "ozr" is in fact a chronic state of illness. The traditional medical practitioners note that efforts to "cure" "ozr," involve an attempt to illuminate the symptoms of the illness, not its cause.

From an ethnic perspective, the folk illness "ozr" may be attributed to stress factors impinging on the afflicted person, the "mazour." By stress I mean a situation in which there exists a disjunction between the cultural dictums according to which an individual has been socialized and his/her social actions - the difference between social structure and social organization on the

cultural level, and between social role and what are referred to as "organizational choices" on the individual level. Deviation from culturally stipulated role behaviour may prove taxing to various degrees, depending on the nature and extent of the deviation from established norms. The gap between behaviour stipulated by social roles and that of social action may be provided for by certain cultural mechanisms in the form of some institutionalized means of deviance. I view the "ozr" labeling to be one such mechanism. Thus women who are barren refer to their diagnosis as "mazoura" to justify their deviance of not being mothers - a culturally expected role for all females. Such women seek this label and try to have eyewitnesses to the labeling process by a traditional practitioner. Similarly, according to cultural norms, Soad, one of my female informants who has been diagnosed "mazoura" is expected to be obedient to her mother-in-law and to live and work with her in the absence of her son, Soad's husband. Under the labeling "mazoura" these cultural injunctions are temporarily suspended and Soad's neglect of her domestic duties and residence in her father's household is perfectly legitimate. Of course the process of transference from one category of socially sanctioned form of behaviour to an opposite but equally approved one needs to be justified. In Soad's case the justification is epitomized in the tragedy of her child's death - a shocking and emotionally devastating experience which makes comprehensible her otherwise deviant behaviour. Such behaviour would ordinarily have some dire consequences for her, possibly divorce. A valid justification may not necessarily be readily available at the time of adoption of the illness status, and it is possible for a person to be labeled "mazour" on the basis of a disturbing emotional experience which occurred months or even years prior to his being so labeled. In some cases of "ozr" the causal episode was reported to have occurred several years prior to the appearance of symptoms.

To conclude, earlier investigations of "ozr" or spirit possession in Egypt show that this folk illness is particularly widespread among adult females (Kennedy 1967). Since possession illness occurs also among males (Nelson 1971), other investigators' reported but not empirically validated higher frequency among women cannot be attributed to an inherent biological predisposition. Neither can sex-role differentiation be considered the only socio-cultural correlate. On the basis of the study of "ozr" in Fateha, it is hypothesized that "lamsa ardeya" (touching by supernatural beings which results in "ozr") will be a significant etiological category among both males and females who occupy a subordinate social role which may change in a lifetime. According to this postulate, the frequency of possession illness in women, as in men, may be expected to vary in relation to the different stages of the life cycle and the developmental cycle of the family. Thus "ozr" would be less likely to affect women who assume the dominant role of mother-in-law for example and men who occupy the dominant status of older brother in a fraternal joint family household. In view of women's position of relative

subservience and the greater number of culturally sanctioned restrictions imposed on them as a group, and inasmuch as such restrictions are likely to place women in particular in situations where social role performance is often contrary to their organizational choices, I would further hypothesize that women as a group would take greater advantage of the labeling "mazoura." That is, they are more likely to adopt the sick role which by definition renders their otherwise deviant behaviour legitimate. By so doing they take advantage of the few mechanisms available to them for deviating from specified behaviour while at the same time invoking public recognition of the validity of their actions.



ARCE Egyptian Professor in Residence
Dr. Hassanain Rabie of Cairo University
and
Visiting American Professor for 1975-76
Dr. Richard P. Mitchell of the University of Michigan

RECEPTION AT CENTER HONORING ARCE PRESIDENT MORROE BERGER
January 16, 1976



Professor Berger with
Dr. Hassanain Rabie

L. to R.: ARCE
Honorary Members
Dr. Zaki Iskander
and Father Georges
Anawati; Mr. Hassan
El-Abd



MISSION EN EGYPTE DE L'INSTITUT PAPYROLOGIQUE

by G. Vitelli de L'Université de Florence

La Mission a repris ses fouilles dans la nécropole nord de la ville d'Antinoé (Sheikh 'Abadah), travaillant du 23 décembre 1975 au 11 janvier 1976.

L'objet de la recherche ont été encore une fois les deux grands komain (1 et 2) situés, respectivement, à l'est et au sud de l'église qui se trouve près du côté nord du mur d'enceinte de la nécropole. Le kom 1 (qui avait été l'objet d'un essai stratigraphique lors de la campagne de fouilles de 1973) a été exploré, dans sa partie supérieure, pour une profondeur moyenne de 3 mètres et sur une surface coresspondante à 1/3 de son étendue totale. La fouille a été conduite jusqu'à un pisé constitué, en grande partie, de fragments et de déblais de plâtre et de calcaire. La partie inférieure (encore à explorer) a une profondeur d'environ 2 mètres. D'une manière générale on peut remarquer que la section supérieure du kom se compose surtout de déblais provenant de la démolition d'édifices plus anciens (briques crue et rouges, fragments de pierres appareillées, plâtras), alors que le noyau central paraît riche de 'afsh (tessons, paille, ossements, tissus, cordages, nattes, verrerie, fragments de papyrus, bouchons d'amphores, quelques lampes).

L'exploration du kom 2 a été conduite suivant une tranchée parallèle aux edifices situés le long du côté ouest du secteur exploré pendant les campagnes de fouilles précédentes. La tranchée rejoint maintenant une largeur de 5 mètres et une profondeur moyenne de 2 mètres. Dans le secteur ont été mis à jour seulement des restes peu significatifs de murets en brique crue, dont les assises de la fondation reposent sur de gros éclats de calcaire. Le secteur se caractérise par la présence, dans les couches inférieures, de beaucoup de matériau provenant du croulement de l'édifice aux parois crépies exploré auparavant. Au-dessous de cette couche, à une profondeur moyenne de 1 mètre, on a pu remarquer une autre épaisse couche de poteries brisées, déposées probablement pour servir de soubassement. La même couche comme on a pu le constater, s'étendait aussi sous l'édifice aux parois crépies. Mélangé aux poteries on a trouvé un grand nombre de fragments de verrerie, quelques pièces de monnaie en bronze de l'époque byzantine, objets divers en cuir et restes de tissus. Toujours dans la couche en question, à proximité du mur ouest de l'édifice aux parois crépies, plus précisément à l'extérieur de celui-ci, sous le niveau des fondations, a été retrouvé un petit vase en terre cuite, scellé d'un bouchon de boue, qui contenait un petit trésor de monnaies en or de l'époque byzantine (de Valens à Valentinien, Justinien, Zénon). Il s'agit de 171 Uraei, la plupart desquels en bon état de conservation.

Malheureusement les trouvailles de papyrus ont été en revanche et par rapport aux années précédentes, moins abondantes; quelques-uns des fragments recueillis n'avaient pas été utilisés

pour l'écriture. Tous les autres, grecs et coptes, appartiennent à l'époque byzantine, à signaler un parchemin contenant un fragment de textes sacrés en copte.

La mission a été attristée par le soudain et inattendu décès de M. Naguib Khalil Yousouf, ancien ghafir du Service des Antiquités à Sheikh 'Abadah, qui a eu lieu le 10 janvier 1976.

La mission remercie vivement la Direction Générale du Service des Antiquités pour l'assistance dans le chantier de ses représentants, MM. Mohammad 'Abd al-'Aziz Mohammad et Yehia Mohammad 'Aid.

Sheikh 'Abadah, le 11 janvier 1976



Abdulla Sirry Mohammed Hassan, Rais on the houseboat Fostat for many years, since before its purchase by the University of Chicago on October 25, 1962, was formally retired at a ceremony held at the Cairo Center on September 22, 1975. The Rais is shown with personnel of the Center.

NEW CABINET ANNOUNCED IN THE ARAB REPUBLIC OF EGYPT

The local press and radio has announced the formation on March 21 of a new Cabinet of Ministers to be headed by former Prime Minister El Sayed Mamduh Salem.

The new Cabinet will be comprised of the following four Deputy Prime Ministers, each of whom will supervise one of the four sectors to which the various ministries have been assigned:

Dr. Mohamed Hafez Ghanem, Deputy Prime Minister for Social Development and Services, and Chairman of the Cabinet Committee on Local Government;

El Sayed Ismail Fahmy, Deputy Prime Minister and Foreign Minister;

General Mohammed Abdul Ghany el Gamasy, Deputy Prime Minister and Minister of War and War Production;

El Sayed Ahmed Sultan, Deputy Prime Minister for Production and Minister of Power and Energy.

Of interest to our Center is the appointment of Dr. Gamal el Oteify as the new Minister of Information and Culture, replacing Dr. Youssef el Sebai

Dr. Gamal el Oteify was formerly Vice President of the People's Assembly and President of its Juridical Committee. He is a member of the National Council of Public Services and President of the Administration Council of the Egyptian Economic and Political Association. Dr. Oteify was born in Cairo on March 9, 1925, and obtained his Ph.D. in law from the University of Cairo in 1944. The subject of his doctoral dissertation was The Law and Freedom of the Press. For years Dr. el Oteify served as Assistant Director of the Parquet as well as Legal Counsellor for the Control of Publications. In 1962 Dr. el Oteify was named to the Administrative Council of the Al Ahram Publishing Company and in 1970 he was made a member of the Administrative Council of the Institute of Information. His published works include The Civil Code and Freedom of the Press. Dr. el Oteify is married and has three daughters.

Dr. Mustafa Kamal Helmy retains his position as Minister of Education. Although previously elementary and higher education have been handled by separate ministries, they have now been merged into a single Ministry of Education. The former Minister of Higher Education, Dr. Mohamed Hafez Ghanem, remains as Deputy Prime Minister for Social Development and Services, but no longer has responsibilities for higher education. Dr. Mohamed Hussein el Dahaby remains as Minister of Wakfs and Azhar Affairs.

THE CENTER'S GUEST BOOK

During the month of October, two more ARCE Fellows arrived: Dr. Roger M. A. Allen of the University of Pennsylvania, accompanied by his wife and son, and Mr. Aron Zysow of Harvard. Members of the Epigraphic Survey team passed through Cairo en route to Chicago House in Luxor: Mr. and Mrs. John Romer, Mr. and Mrs. James P. Allen, Mr. Frank Yurco, Mr. and Mrs. Reg Coleman, Mr. and Mrs. Martin Lack, and Mr. and Mrs. Francis Howard. Three scholars who recently arrived in Egypt were given "Affiliate ARCE Fellow" status: Dr. Auley A. McAuley of Eisenhower College in Seneca Falls, New York; Mr. Stephen Pelletiere of the University of California in Berkeley; and Dr. John M. Freigenbaum of Mt. Holyoke College, South Hadley, Massachusetts. Dr. T. R. Hays of the University of Texas at Arlington and Mr. Gerald K. Humphreys of Southern Methodist University passed through Cairo on their way to El Khatara, south of Luxor, for their initial season of excavations. Mr. Max Eisenberg of Executive Travel came for suggestions and advice in planning a tour to Egypt sponsored by the Oriental Institute. Mr. Robert S. Bianchi of the Metropolitan Museum passed through while on an Explorer Club's trip. Dr. Afaf Lutfi al Sayyid Marsot, member of the ARCE Board of Governors and former ARCE Fellow and Dr. Malcolm Kerr, both of UCLA, attended the conference to assess the results of the 1973 War. Mr. Dan E. Peterson of New York City and Mr. Robert F. West of Wayne, New Jersey, friends of friends, stopped by the Center. Others calling at the Center during October included: Mr. Thomas L. Olsen of the Ford Foundation in Beirut, Dr. George N. Atiyah of the Library of Congress, Mr. Conrad Eilts and Mr. Jeff Collins of the American University in Cairo, Mr. Bob Allison of Business Week, Mr. Richard Z. Marrash of the Arlington, Virginia, Center for Applied Linguistics, Mr. Richard K. Rosecrans of Chicago, Professor and Mrs. Halim Doss of Cairo, and Dr. Uzo Itagaki of the University of Tokyo.

During November, the first ARCE sponsored tour group to visit Egypt, under the leadership of Dr. Charles Nims and Miss Nell MacCracken, attended a lecture at the Center by Professor in Residence Dr. Hassanain Rabie on the History of Islam in Egypt. The group included: Mr. Edward Lowe of Cassopolis, Michigan; Miss Dorothy L. Dahleen of New York City; Miss Ruth A. Oenslager of Akron, Ohio; Dr. and Mrs. Clem Miller of Falls Church, Virginia; Mr. and Mrs. Charles Rodarmor of Pompano Beach, Florida; Mr. and Mrs. Perry Sellon of Bethesda, Maryland; Mr. and Mrs. Benjamin Watkins of Utica, Michigan; Mrs. Alma F. Kieny of Alexandria, Virginia; Miss Katherine Rosich of Chicago, Illinois; Mrs. Juanita C. Howison of McLean, Virginia; Mrs. Mary Ella Bell and Mr. J. Wesley Kitchens, both of Washington, D. C.

Dr. William Stoetzer, Director of the Netherlands Institute in Cairo, called to make his farewells and to introduce his replacement, Dr. Frederick Leemhuis. Dr. Gerhart Haeny, Director of the Swiss Institute, Mr. A. Lentheric of the French Institute, and Dr. Renade Hassam of the Austrian Institute, called.

Dr. T. R. Hays of the University of Texas at Arlington, was reporting on the results of his first season at El Khatara, and Dr. Leila Ibrahim Wente of Louisiana State was negotiating for a Graeco-Roman site near Alexandria. Mrs. Lynn Liebling was in Cairo with a team from the Metropolitan Museum of Art to make preparations for the forthcoming tour of the Tutankhamun collection in the States. Professor I. E. S. Edwards and Dr. Harry James of the British Museum visited the center. From farther afield, we received Misses Susanna and Debora Schisler from Sao Paulo, Brazil, and Dr. Antonello Cokin from Cagliari University. Dr. Boyd Wald, recently appointed as Science Attaché ad interim at the American Embassy pending the arrival of a permanent replacement, called. Mr. John A. Sly, Mr. George Meloy and Mr. Jack Lorimer came to discuss the future of the American School in Alexandria. Mrs. Lauri Nour and Mrs. Georgia Monasterly of the International Business Associates stopped by. Other visitors of the Center during November included Mr. Steve Bush of Edina, Minnesota; Mr. Peter Lobb of Seattle, Washington; Miss Sally Dusen of Minneapolis, Minnesota; Mr. and Mrs. Grant McClanahan of London; Mr. Sidney Lasell of Pasadena, California; Father Robert B. Campbell of the Center for the Study of the Modern Arab World in Beirut; Mr. Harold Woods of Dartmouth and Mr. Datus C. Smith of Princeton.

During December, members of Dr. James Robinson's expedition at Nag Hammadi, including Dr. Frederic Wisse, Mr. A. Kent Brown and Mr. C. Wilfred Griggs, passed through Cairo. Dr. John Ray of Birmingham, England, a member of the Egypt Exploration Society's expedition at Saqqara, and Dr. John Bains, of Durham, England, accompanying a tour group through Egypt, called at the Center. Professors Bostigo, Manfredi and Pintanti, all from the University of Florence, Italy, were en route to their expedition site at Sheikh Abadah, near Minya. Dr. Iliya Harik, ARCE Fellow 1966-67, now at the University of Indiana, was in Cairo for several weeks. Other visitors during December included: Miss Alexandra T. Power of London, Miss Susan Meyer of Ann Arbor, Michigan, Dr. Mona Mikhail of New York University, Dr. William R. Biers of the American School of Classical Studies in Athens, Miss Ellen Lacroix of Arlington, Massachusetts, Dr. C. S. Kennedy of the American University of Beirut, Mr. John T. Swanson of Indiana University, and Messrs. William G. Gelam and Roger C. Allen, both from the University of Kentucky.

مركز البحوث الأمريكية بمصر

٢ ميدان قصر الدوبارة جاردن سيتي

تليفون رقم ٣٣٠٥٢ - ٢٨٢٣٩ - القاهرة ج.م.ع.

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